



THE JOURNAL OF EDUCATION

Devoted to Education, Literature, Science, and the Arts.

Volume XV.

Quebec, Province of Quebec, February, 1871.

No. 2.

TABLE OF CONTENTS.

<p>On the Present Social Results of Classical Education..... 17</p> <p>Education of Miners..... 19</p> <p>University Examinations for Women..... 20</p> <p>The Education of Girls..... 20</p> <p>On Teaching Dictation..... 21</p> <p>English Reformatories and Industrial Schools..... 21</p> <p>Canadian History..... 22</p> <p>English History..... 23</p> <p>Poetry: A Snow Piece..... 24</p> <p>Influence of the Great Reviews in Creating Literature..... 24</p> <p>The Story of the Spectroscope..... 25</p> <p>Memoir of Michael Balfe..... 26</p>	<p>Editorial Department: The late Madame Glendonwyn..... 26</p> <p>The New Archbishop of Quebec..... 27</p> <p>A Reformatory for Drunkards..... 27</p> <p>The Quebec Literary and Historical Society..... 28</p> <p>Exchanges and Books Received..... 29</p> <p>Miscellany: Education..... 30</p> <p>Literature..... 30</p> <p>Science..... 31</p> <p>Art..... 31</p> <p>Meteorology..... 32</p> <p>Advertisements: Departmental Notice..... 32</p> <p>The Journal of Education..... 32</p>
--	---

upwards into individual life, it stood amid the inchoate and changing forms of speech in a distinct supremacy and perfection which gave it the character of the catholic and permanent utterance of the Roman race. So many of the vulgar tongues were but dialects or corruptions of the Latin, and others so interwoven with it in the process of their formation, that the conception of the Latin as the foundation of universal grammar was natural and just; and when, in course of time, it became the means of intercommunication among men from Sicily to the Hebrides, and made Augustine of Hippo intelligible to Pelagius of Wales, what other or better education was possible, than that Youth, wherever born, should be introduced into this great citizenship and community of mind and heart?

And therefore if in this latter time we have to set before us the question, whether it is wise and right that purely classical studies should retain the monopoly which they still possess in the instruction of the present and future generations of those classes of our countrymen who are free from the necessities and obligations of manual labour, and who can exercise and develop their intellectual and moral faculties to the utmost for their own pleasure and advantage and for the profit and guidance of their fellow-men, let it not be thought that there is any desire to derogate from the immense claims that the Latin language, even apart from its literature, legitimately maintains, as an agent in the advance and cultivation of the human race.

But this main utility, this intellectual convenience, greater than ever has been the dissemination of the French, or even than will be that of the English language, among the inhabitants of the earth, has literally ceased to exist. Latin is no longer a spoken tongue; even among scholars in the departments of theology and physical science,—where the advantage of addressing *ad clerum* arguments and facts, that the ignorant may easily misapprehend or misapply, might well be appreciated,—its use is rare and has an air of pedantry: and it is discontinued in our academic disputations and discussions, though retained in the proceedings of some foreign universities. The ecclesiastical allocutions, which are the most living forms of Latin speech, though addressed *urbis et orbi*, affect a small portion of our people, and even in Catholic countries require interpretation and comment. Occasional works of classical investigation and verbal criticism appear in the ancient scholarly costume, but they have

On the Present Social Results of Classical Education.

BY LORD HOUGHTON, M. A., TRIN. COLL. CAMBRIDGE.

That the whole of the boyhood and the greater part of the youth of the higher classes of our countrymen should be occupied with the study of the language, literature, history, and customs of two nations which have long ago disappeared from the surface of our globe, and which, but for the common conditions of all humanity, have no more relation to us than the inhabitants of another planet, would assuredly, if presented to our observation for the first time, appear a strange abuse of the privilege which the wealthy enjoy in the long, sedulous, and uninterrupted education of their sons. And yet the problem has its solution, and the anomaly its excuse, in the story of the intellectual progress of mankind. The empire of the Roman language plays a scarce less important part in the records of mankind than the dominion of the Roman arms. When the central power had collapsed, when the legions had retired from province after province and left the outer world to what they deemed an irreclaimable barbarism, a new and unthought-of influence was yet to come from the same region, and to spread itself over portions of the world, not only inaccessible to the force of Rome, but whose very existence was then unknown. The old tongue became the instrument and auxiliary of the new spiritual authority that rose on the ruins of the material power; and though the Empire was for centuries Greek, Latin was becoming the expression of the thoughts and highest interests of the future civilization. And soon, while the modern languages of Europe by the side of it, and in all cases affected by it, were struggling